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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XLVI—No. 9 **July, 1958**

SATAN never assumed an anthropomorphic, individualized shape, until the creation by man, of a "one living *personal god," had been accomplished. A screen was needed; a scapegoat to explain the cruelty, blunders, and but too-evident injustice, perpetrated by him for whom absolute perfection, mercy, and goodness were claimed. This was the first Karmic effect of abandoning a philosophical and logical Pantheism, to build, as a prop for lazy man, "a merciful father in Heaven." Having commenced by being synonymous with Nature, "God," the Creator, ended by being made its author.*

—H. P. BLAVATSKY

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(*c*) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

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A U M

This spirit can never be destroyed in the mortal frame which it inhabiteth.
—*The Bhagavad-Gita*

THEOSOPHY

Vol. XLVI **July, 1958** **No. 9**

A CHANGING CYCLE

IN the life of any individual, there comes a time when he begins to wonder what it is that he really wants—what he will work for, give up everything else for. This wondering may bring him depression and a sense of futility; or, in some circumstances, it may bring him peace. For the wondering belongs to a class of ultimate experiences. It is a time of freedom in human consciousness.

The wondering, first of all, bespeaks a certain honesty. A wondering state of mind is a mood experienced without pressure. It comes without the flail of obligation, the push of "must" or "ought." One simply wonders, as though, for the first time, he is able to look upon his life dispassionately, without anguish and without crowding desire. At first, perhaps, he realizes that there are many things which he *thought* he wanted. Usually, our wants change when they are realized. The state of "satisfaction" is not normal for human beings. In a sense, it is pathological. For the incarnated intelligence, the rule of life is to be up and doing. From birth to death, it is pursuit.

But the ego, the soul—the being which suffers entanglements with matter—has no concern with feeding and luxuriating. It has no hungers of the body, and there is a portion, an aspect, of egoic being which knows no hungers of the soul. As we say, it simply IS. And from the stance of Is-ness, or, in the *Secret Doctrine* expression, Be-ness, the furies, the agonies, the hungers of life pale into a distant spectacle, a pageant of shadow pictures like the images watched by the captives in Plato's cave.

Now, in these moments, a dialogue without disturbance and with-

out ambition proceeds. It brings neither feverish dissatisfaction with the aimless motions in which most men spend nearly all their time, nor a moralizing contempt for the engagements which have been fulfilled in the past, and will continue to be fulfilled, in some measure, in the future. It is the quest for meaning without the dead weight of personal concern for the future, for "progress" or for the threat of failure. That which *is* can fear no failure, court no success, and the dialogue, when it becomes possible, is therefore an expression of those dignities of the human spirit which live on through duration, uncreated by time and unaffected by any event which can take place in time.

Men long for virtue, for the death of ravaging appetites, for the vision that will make them free. But these hopes all represent transactions sought, achievements to be gained. What has the self to do with these? The self will not make the good man nor unmake the bad one. The self, like the sun, will only inform its habitations; it is and will be, but it cannot become.

So in those hours, not so much of appraisal but of wonderment, not of self-estimate but of ultimate inquiry, there may take place this informing of the self. The self has nothing to gain. It will not enter a dialogue where gain is the besetting energy. It is, however, the eternal witness of all becoming. When a man lifts up his eyes; when, in some passionless moment, he allows the flow of life to show its changeless measure, its intent without intention—the motion which can no more cease than the dance of the atoms or the quiver of leaves—he meets a gentle transfiguration brought by the eternity which is within him. What can he do that is not already done—was, indeed, done before this universe was even born? Who is he, this little person, that *he* should have something to do? The brook, breaking against boulders, renewed each spring, dry each summer, turned to white stone in the winter, only to flow once more with the thaw—the brook cherishes no such conceit. It has its mindless wisdom which puts a man to shame.

Yet the world is so full of doing, everywhere! Every man will at some moment make a statue that typifies the striving of all men. Every man finds the posture of repose; and then he will mirror the visage of pain, of fear, of love: he will be all things before he dies. Thus it goes for human beings, from age to age. We do not escape. We only twist and turn, and sometimes talk to ourselves in the splendid rhetoric of philosophy, or find the catharsis of high tragedy. We do these things, but we never get out of life.

What is the increment, the gain which is no thing, no measurable addition to our essential being? This is what we want to understand. All the little aims some day dissolve into this one. All the excellences we learn to practice become as shadows of the past, before this mystery. The best perfections are no more than echoes of the days when there was another identification of the self.

We shall go on as before. No doubt of this. There will be rising, labor, and pleasures of a familiar sort. But if the self has somehow made its presence known, there will begin a life without anxiety. There will be a distance, a detachment; for this wondering, when once begun, can never be entirely forgotten. It remains, more permanent than the mountains, more sustained than the stars. It is a light that disposes of the shadows which once were in the way of seeing clear—the vanities and the petty concerns that are beyond the wondering self. It is not wisdom, for wisdom is long in coming, but it is wisdom's root. It is none of those things which men think they want, for with it they no longer are able to want them. It does not value anything that a man may gain.

Above all, it brings the death of pretense, for what can the soul gain by pretending, this soul which can gain nothing, anyway? What a weight falls from the shoulders when we no longer have to pretend!

So with the wracking hungers which belong to life, but not to the unembodied life of the soul. It is a kind of trust that one gives to himself —this honesty to accept himself if he can only find himself out. Why should he fear this discovery? The dark secrets are not really his; they belong to the earth, and he has a part of the earth in his care. He has no sins; they belong to the world, and he has a portion of the world as the raw material of his life. They came, they will pass, but he will only exchange them for other burdens if he thinks that *he* can discharge them, or that *he* can acquire more fashionable or even "spiritual" accoutrements.

What does he want, and what is all this "busyness" for? These heavy responsibilities, these duties executed with long-suffering virtue! Are these what he wants? If so, he shall have them, for as long as he wants them! After the self, the will is paramount. We get what we want. There is nothing so certain as this getting of what we want. There is only the question: Do we really want it?

Men speak of omnipotence as though it were some ridiculous dream. They have it. A thought is an act and an act is a creation. It is not that we can't have what we want; it is only that we don't *know* what we want.

So this wondering is a blessed state. It is the true beginning of the life of soul.

There are times when it seems that our world is approaching some reflective climax in which these questions will be asked more widely. It is the business of the mind to ask questions. It has no other real business of its own. Only minds in peonage to matter have other business than asking questions. It is possible that the thoughtful men of our age are beginning to tire of this peonage. If, as *The Secret Doctrine* states, as H.P.B. declared, this is a cycle of the further incarnation of *Manas,* we should begin to see more minds about their own business. Minds asking questions can make the world a rare and wonderful place. A world where the work of the mind is uppermost would be a world fit for the habitation of souls.

It does not take many minds asking questions, filled with wonder, to change a little world like ours.

A FORCED RECOGNITION

It requires a lot of resolute blindness to dismiss "mind" as a shadow, and a lot of faith in very fragmentary demonstrations, to explain human experience as well as human conduct without any recognition of consciousness and what consciousness seems to imply. Living creatures, especially the living human being, present paradoxes we do not know how to resolve.

It would, of course, be a pity if we escaped from the practical consequences of materialist determinism and the absurdities which it involves only to relapse into solipsism or into what must have been the seemingly hapless situation of primitive man when he felt that almost everything was a separate mystery and that therefore almost anything might be true. But it is now really unnecessary to choose between saying, "We can understand nothing," and "Whatever I cannot understand must be untrue." There is a middle position which consists in saying that the human mind has established a genuine contact with reality but that there is not yet—possibly never will be—a perfect correspondence between the categories of our understanding, between the concepts which we use in thinking and the universe itself. This, we shall see, is actually the position which many scientists, especially physicists, are tending increasingly to take.

—JOSEPH WOOD KRUTCH

ORGANIZED LIFE OF THE T.S.

[This article was one of Mr. Judge's addresses to the Theosophical Congress at the Parliament of Religions, Chicago World's Fair, September, 1893.

An account of the "significant as well as successful event" appeared in the *Path,* October, 1893, and in the November issue George F. Wright discussed the many discouragements that attended the long preparations for theosophical participation. Of special interest is the "remarkable coincidence" that brought about a sudden and favorable change "exactly at the right moment." In his article on the Congress (*Path,* VIII, 247), Mr. Judge remarked that "This change will never be explained by those who do not know the forces working behind the acts and thoughts of men. It not only took us into the Parliament, but gave us the best date of all sittings and made our Congress the real Parliament itself."—Eds. THEOSOPHY]

BROTHERS AND SISTERS—It is now my duty to attempt to deal further with the subject of the Organized Life of the Theosophical Society. Brother Wright has taken up some points which I would have taken up in other circumstances; Brother Chakravarti has outlined to you as a Brahman, as a member of the Indian Section, what he thinks is the mission of the Theosophical Society and what its mission there so far has resulted in. You have had from Brother Wright a great deal of fact. . . . I think that you will believe him, that we have accomplished an enormous amount of work in eighteen years against most strenuous and bitter opposition. And it is the custom in America, and especially in the West, and most especially in Chicago, to measure results by money. How could we have accomplished all this, how could we have printed all those books without printing presses, without paper, without salaries, without people to do the work, and that you think takes money?

Perhaps you think we have a secret fund from which we have drawn some millions, laid away amongst the buried treasures of India, which one or two of us can draw from now and then, so as to enable us to do work which other bodies can accomplish only by the use of money. But it is not so. We have little money and never had much. We do not want it, do not expect it, and the day when we shall have a large fund

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NOTE.—This article, with introductory comment, was last published in THEOSOPHY for June, 1946.

and be able to collect $5,000,000 in imitation of Western missionary bodies will be the day when the Theosophical Society will die. It is not money that has done this. It is the energy of the human heart. These people who are here with me are only representatives of many, many persons all over the world who are willing to give their life, their energy, their time to a movement which they think will benefit man. They get nothing for it; they get no preference. What is it of honor to preside at a meeting like this? What is it for any person to be a member of a Branch? What is it to be the President of the Theosophical Society? Nothing at all. There is no honor in it whatever. There are no places, no salaries, nothing at all but work.

Brother Chakravarti gave you an idea of our future. It has been said against us that this movement of ours was an invention of the East, but he must have made you suspect that perhaps this movement is unique, that it came neither from the East nor from the West. The East has solidified, crystallized, stood still; it would never have commenced such a movement. The West did not know about such things; it did not want them. We are wrapped up in material progress, and never would have started such a movement. Where, then, was the movement really started? It was started in the spiritual world above both East and West, by living men. Not by spirits of dead men, but by living spirits like yourselves, who have risen above creeds and nations and castes and peoples, and are simply human beings. They started this movement by giving the impulse and the message; that is why we who have been in it so long have the confidence born of knowledge, knowledge that it will succeed.

We began at the time under direction, when we knew that materialism was spreading, not only over the West, but insidiously all over the East. It was turning the mind of the East, not to Christianity—never could that be done—but into the grossest forms of materialism. That is to say, the West itself with its missionaries was corrupting a vast mass of men and turning them into men who believed in nothing but annihilation after this life. If you could have succeeded in converting them to Christianity, it would have been well enough, for then they would rise up higher into another spiritual life. But instead of succeeding with them in that, as I know from facts, from having been there, you were simply flinging them from their own beliefs into materialism, which the Theosophic Society was started to prevent, both there and in the West. It has done something—it has not been the one cause, but it has

been the little lever, the little point in the centre, around which we are all working with all effectual means for the good of humanity. It is trying to offer the key to all these Congresses and to show all men where the truth is.

Now, when the Theosophical Society was founded in 1875 . . . there was nothing else but laughter and jokes. The Society was an immense joke, they said, a new kind of spiritualism, something of that sort to tickle men's fancies—and we have had that to contend with all the time. But we have succeeded always in remaining at the post and saying just what we meant to say all the time for all the laughter. We took no salaries, but we had belief in the human heart.

The objects of the Theosophical Society having been explained to you, you know the Society has but one doctrine, that of Universal Brotherhood. You cannot belong to it unless you believe in that; you won't want to belong to it unless you believe in that. But you are not required to believe anything else. You are not required to believe in Brother Chakravarti; you are not required to believe what, as the newspapers say, are the doctrines of "that woman Besant"; you are not required to believe in Madame Blavatsky, who was a woman, a human being, just the same as the rest of us; you are not required to believe in those great beings of whom Brother Chakravarti has been speaking. It has been supposed by some that in order to be a Theosophist you must believe in Mahatmas, that you must believe in H. P. Blavatsky, in reincarnation, in Karma; but you do not have to believe in any of those things at all. But, I take it, you must believe in Universal Brotherhood.

The reason why people have been a little confused is this: they have seen the Theosophical Society absolutely without a creed, absolutely without any dogma, and as inside of it they know of a large number of people who believe in those ideas and doctrines, they think that is what the Theosophist must believe. But it is not. For, don't you see, if we started a Universal Brotherhood, and started a Society to find out the truth, and then fixed a dogma, that moment we would be telling a lie and forfeiting the whole object we started to accomplish. We can never have a creed. We do not know what the truth is. It may be that we are wrong; it may be we will find out more. It is true we will never go back to those old dogmas and creeds, although there are still many members on the books of the powerful churches. We can never go back there, but we may go further on, and we are quite willing to.

We are promulgating our philosophies which we talk about as indi-

viduals, and on our own account. As Vice-President of the Society I have no right to say that any particular thing is true, and I never do say so. But I have the right to say, as I myself emphatically do, that I as an individual believe certain things are true, and I would be a poor sort of man if, believing certain things to be true, I did not try to show that they are. But at the same time I have no right to say, as man or official, you must believe it because I do. I simply present it to you for your consideration, and it is for you to decide, not for me. I am not going to stop saying that I believe so-and-so because a few other persons cannot believe it. They can go on with me and we will agree to disagree, and we will only forward the cause of Universal Brotherhood.

Beliefs in particular creeds have nothing to do with how you treat another man. What creed is there in the statement republished by Jesus, promulgated by him, to do to others as you would have them do unto you? No creed about that; no paving of hell with the skulls of infants about that; no belief in a particular sort of transmission of the spiritual life from St. Peter or Paul in that; nothing at all to abridge the treatment of man and woman by man and woman in the way they should treat them. We have no creed, then, and we should have none.

But the question is often asked: What have you as an organization to do with labor, with legal questions, labor-saving forces, with education, with society? We have nothing to do with them. Is it not true that man, if he has a knowledge as to how he ought to live, needs no law whatever? Was not St. Paul right when he spoke of that and said you could become your own law; knowing the truth, you need no law. What, then, has the Theosophical Society to do with law? If there are to be laws, let them be passed and execute them, but the Theosophical Society has nothing to do with them as such. Every brother in the Theosophical Society must obey the law of the land in which he lives, for he would be a poor Theosophist if he did not. The Theosophical Society has nothing to do with education. Its members may have as much to do with it as they please, but they have no right to say what is the Theosophical Society's idea of education. They can only say "That is my idea of it." And always they must and shall preserve these distinctions.

We have been asked why we do not join the Bellamyites and other cooperative societies? If you want to go in, go in. The Theosophical Society, as such, has nothing to do with it. I am perfectly satisfied to live where I am and do my duty where I stand, without any new law of property, or with it, whichever you please. The religion of the West

which logically ought to support all the various socialists and anarchists and nihilists is the Christian religion, because in the beginning it was communal. Jesus' system was a community in which everything was common property, and the early Christians threw all their money and property into one common box. Why, then, should not the Christian religion logically carry out all the plans of the socialists, anarchists, nihilists, and all the other ists who want to change the face of the earth by legislation?

The Theosophist knows that legislation changes nothing whatever. There are laws now on every statute book in every State in the United States—laws enough, if men would only execute them and live up to them. But a law that socialists shall share in this, or that there shall be no Trust in that, is passed; and then there are the lawyers to get around the law, as they always can. So what is the use of passing the law at all? There is no use whatever. Hence the Theosophical Society, as such, has nothing to do with such trumpery and democratic things as legislation. Let the men engaged in legislation go on legislating. If a Theosophist is born to be a legislator, let him legislate as a citizen and not as a Theosophist, or if he is born to be a judge, let him be a judge and skilled lawyer. If they would know that philosophy which shows them what human life is, they will have begun to follow the law without knowing what the law is.

America is the only land of all countries where the law is followed without the people knowing much of it. In America the people are orderly; they understand life a little better than other people in the world, but they don't know so much about the masses of laws they have on their books. I believe personally that the day is coming when America is to be the country where the new race will be born that will know all about the true laws and what is right, and will be able to perform it. So, then, the Theosophical Society is not prepared to give out promulgations as to this or that particular item of legislation or education or civic affairs that people would have taught.

They ask also about marriage. Why, you understand about marriage. You know how it is accomplished. We have nothing to do with it as a Society. We know there are many kinds of marriage, sometimes merely by tying a string, sometimes by walking around the fire. As a body we have nothing to do with these forms nor interfere with them. And as to prayer, if you want to pray, pray. But if you pray, and if you say you have a certain belief, live up to it. If you do not do so you are

no Theosophist, nor a man, nor a proper living person. You are only a hypocrite.

Now, the Theosophical Society is an unsectarian body. It does not have a creed. It never will have one if those persons in it now can possibly prevent it. It does not need a creed. It is open to everybody, of all sects and faiths, and for that reason it has been possible to bring into it men of all religions, men from India, China, Japan, Brahmins—as you have seen and as you have already before your eyes, which could not have been accomplished by any sect, Christian, or Buddhist, or Brahman. If the Buddhists started in India a Buddhist society, the Brahmins would not accept it. And if the Brahmins started a Brahmin propagandist society, the Buddhists would say they did not want it. So it is with the various Christian denominations: the Baptists, the Catholics, the Methodists, the Presbyterians. If any one of them, as a society, asked others to come in, none of the other different stripes or classes of Christians would come in. Each says it teaches the truth; still the others do not come in.

Theosophy comes forward boldly and says: "All religions have underneath one single truth. None of the religions are perfectly true. It is impossible that they should be, because man is prone to err. Come into the Society in which as brothers helping each other we will examine all these faiths so that we may find out the truth under all. For we believe that in the beginning of human evolution great teachers gave the truth out—one single truth before the mingling of tongues on the tower of Babel—to man." That single truth was variously accepted and variously perceived, and out of these different perceptions they built up different creeds, and so they made a great many different sorts of faiths. But suppose you look into all of them. You find the Christians teaching for many years that man has a soul. Do you think that the Christians are the only ones who taught about the soul? The Hindus have been teaching about the soul for ages. They have said always that man has a soul. The Japanese do the same thing. So do other races and religions. So in that one point they have always together been teaching the same thing.

The Christians have been teaching about heaven and hell; about a sort of heaven which is very material, I admit, with pearly gates and golden streets and angels with robes such as no one ever saw and crowns upon their heads; and hell full of fire and brimstone, with devils throwing people around with forks into the fire. The Buddhists have been teach-

ing the same thing for ages. I can read to you out of their books about a copper vessel full of boiling oil into which they say fate puts a man. In this he goes down and down for thousands and thousands of years until he gets to the bottom; then he begins to rise again to the top, rising for ages again, and when he gets to the top and thinks he is going to be let out, he begins to sink again, and that goes on for ages more. Is not that as bad and as material as the Christian hell? And then the Eastern teaching of heaven, of an inimitable and incomprehensible place, yet just as material but better than the Christian heaven.

The Abbé Huc went to Tartary many years ago. He was a Catholic priest. There he found ministers, monks, nuns, similar ceremonies to the Romish, the ministers using the different vestments and draperies of the Catholics, the taper, bell, candle, the book, the rosary, what not, everything. He brought back the tale to Europe and he published it. The explanation of the priests—of course they would not say so now—was that it was the invention of the Devil, who, knowing that Christianity was going to be abroad, went ahead of it and founded that imitation in the East so that Christian people would be confused. Well, now, that is not the way to explain it. The proper way is, that man has these things as a universal property and always makes some mistakes. And so it is in Buddhism and every other religion. In Tibet they have a pope who is the great successor of the original founder of the thing, just the same as the Catholic pope.

No matter what sort of Western religion you bring forward; the religions of the East are the older religions and the fountain, but there is a single stream of truth underneath all, and that single stream is what the Theosophical Society digs for and implores these religious men to find out. We ask them not to go before each other and say their own religion is the true one. But they ask if we can give mercy to a man's soul, wash away the blood from his hand, and take away his sin? We say, Come, we will wash away your sin. How? By giving men reasons to make them do differently. The history of the past shows that belief does not make men better. We think there is a philosophy which will compel them from within to do right, and that is what this search will reveal. It will reveal underneath all these religions this one diamond which shows its light through them all; then all men can perceive it, then there will no longer be any necessity for the Theosophical Society, or for either creed or church; it will simply be truth and the people will know.

Look fairly and squarely at Christianity. I am simply asking you to consider facts. Here we have Jesus saying: Worship in secret. The Christians do not do it. Then there are all the different and contradictory statements made by the same religion. How can churches have the enormous cathedrals, the immense wealth, the cannons and soldiers in their possession, if they are the representatives of Christ? How can that be possible unless men are running after creeds and not truth? Even in the words of Jesus is to be found everything we want. I simply repeat to you that old truth taught by him long ago, for to find out the truth in respect to ethics is the chief object of the Theosophical Society, and to establish by Universal Brotherhood a basis from which that ethic may be preached, practiced, and followed without any mistake.

Therefore, then, we ask you this: You have seen us here and you have seen our heathen; some of them are now on the platform. We would like to know what you think of our heathen, and what you think of this heathen Society that has been so much abused? Is it a Society for spiritualism, for wonders, or for folly? It is here to talk common sense and not merely to talk about H. P. Blavatsky, a woman who is dead, but who was the grandest woman or man that I ever knew. It is not for that. It is to bring back the truth about the soul, which truth these heathens represent as well as we, and they themselves are just as much in error as we. They do not know much more about it than we do. But these poor heathens have in their philosophy a little better statement of the truth than we have been able to invent. So I would ask you to wipe out of your mind that hymn which has done so much harm to Christian men and woman, which reads:

> What though the spicy breezes
> Blow soft o'er Ceylon's isle,
> Where every prospect pleases,
> And only man is vile.

Wipe that idea completely out with a sponge, and then you will see that we are all brothers and that by tolerating each other, by looking into each other's beliefs, not setting up creeds and dogmas, we shall at last realize that great ideal germ of perfection—human brotherhood—which object has equally engaged the attention of the great Initiates of all the human race.

SOME WORDS ON DAILY LIFE

(Written by a Master of Wisdom)

IT is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

"Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical;* and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others—and the task will become an easy and a light one for you. . . .

"Do not set your pride in the appreciation and acknowledgement of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbours' good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to out-weigh, the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own *Inner Self* higher than that of the multitudes.

"Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes

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NOTE.—This article was first published by H. P. Blavatsky in *Lucifer,* January, 1888, and was last reprinted in THEOSOPHY, March, 1945.

surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true* self, as *it is verily that God itself*: called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, meanwhile, neither reward nor even acknowledgement for the good you may have done. Reward and acknowledgement are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court —prosecutor, defense, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights. . . .

"The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life, to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter, then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary *fetish,* succeeding another fetish just overthrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image created by its own foul fancy and which it has endowed with its own vices, that Society dethrones and breaks.

"Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the

world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance, and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. *As an Association,* it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbour, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

"The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and, second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

"Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. . . . Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbours or brothers. In the fields of Theosophy *none is held*

to weed out a larger plot of ground than his strength and capacity will permit him. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically. . . . You are the free volunteer workers on the field of Truth, and as such must leave no obstruction on the paths leading to that field."

* * * * *

"The degree of success or failure are the landmarks the Masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master."

"PERSONAL" EXERTION

Act individually and not collectively; follow the Northern Buddhist precepts: "Never put food into the mouth of the hungry by the hand of another"; "Never let the shadow of thy neighbour (*a third person*) come between thyself and the object of thy bounty"; "Never give to the Sun time to dry a tear before thou hast wiped it." Again "Never give money to the needy, or food to the priest, who begs at thy door, *through thy servants,* lest thy money should diminish gratitude, and thy food turn to gall."

The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs. We Theosophists do not believe in giving money (N.B., if we had it) through other people's hands or organizations. We believe in giving to the money a thousandfold greater power and effectiveness by our personal contact and sympathy with those who need it. We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach; for gratitude does more good to the man who feels it, than to him for whom it is felt.

—H. P. BLAVATSKY

NOTES ON PLATO'S SOCRATES

IT is ironic that the greatest instructors of mankind—at the moment we are thinking of Buddha and Plato—should number among their detractors a great many who accuse them of attitudes precisely the opposite of those they held. While Buddha is often accused of "denying life," a charge easily refuted by a reading of the *Dhammapada,* Plato is held to be an "obscurantist," vague metaphysician and dreamer. As expected, the champions of Aristotle hold Plato to be little more than a literary showpiece, a visionary idealist who insisted that reasoning should proceed from universals to particulars. Yet Plato, like Buddha, is primarily the apostle of reason. It was Aristotle, not Plato, who became doctrinal, and whose pupils acquired the habit of the factional and dogmatic approach.

The Christian Platonists of the early days of the Church opposed the authoritarian ways of Rome and regarded the conversion of Christianity into a State religion as a sacrilege. Why? Because, according to the inevitable psychology of centralized power in religion, the greatest threat to authority lay in the insistence that naked reason, rather than carefully arranged "categories," was the proper means of reaching truth. Jesus of Nazareth was a courageous, independent thinker, a man who *broke* categories instead of establishing them. Plato's choice of Socrates as the apostle of philosophic reason gives encouragement to *non*-partisan thought. In the dialogues, Socrates thinks "all around" the topic under discussion. He does not provide the answers to any basic metaphysical questions, but rather seeks to intensify the individual *quest* for solutions.

When Socrates receives the word of his condemnation in Plato's "Apology," he delivers a chance remark that is indicative of how deeply he places his faith in the "rule of reason." Speaking to the judges and to the people of Athens, he says that "although I cannot convince you—the time has been too short; if there were a law at Athens, as there is in other cities, that a capital cause should not be decided in one day, then I believe that I should have convinced you." In matters social and political, in other words, Socrates has supreme faith in the capacity of a reasoning man for awakening respect for reason among even his most determined enemies.

Time—time, is what is needed—for given time, the "rational soul" will inevitably respond. In the same manner, Socrates will never end a discussion which seems unenlightened, but seeks instead to prolong it. Given time, he is saying, the light of reason will dawn. So it is *questions* which are most important, not the answers provided by a man possessed of reputation or authority. The teacher is not trying to convince men, but rather trying to suggest ideas in a way that will allow their meaning to be grasped, as they are considered in contrast to other and opposing ideas. As Kenneth Richmond says, in *Socrates and the Western World,* concerning Socratic reasoning:

> The very soul of Socrates' dialectic is at once a process of destructive and constructive criticism, an interplay between two opposites, a dialogue between the "yes" and "no" of things, by means of which the contradictory nature of human life itself becomes a guiding principle, just as the two sides of its handlebars are used to steer a bicycle. The important point, however, is that this process of mutual give-and-take is not simply intellectual, but can only take place in an atmosphere of love. Eros is the medium in which the fish of Socrates' dialectic swims. Without it, *philosophia* becomes mere philosophy, dissociated from virtue and knowledge alike, and consequently from reality. That is why Socrates never produced a system, why he never committed a single thought to writing but spent his days arguing and discoursing with his fellow Athenians, not simply because he felt his mission to be the "sifting of men" but because only in that way could he hope to know himself. Even when it was most introverted, the self-examination continued on the same dialectical lines: that is, it remained a struggle between two contending parties.

A prefatory note to the Cunningham Press edition of the *Dhammapada* gives a similar description of Buddha's method:

> In the *Dhammapada,* while Buddha both affirms and denies some things with assurance, many verses also contain, in sequence, the *converse* of what is first said. We find, therefore, that the sharp delineations between "good" and "evil" which characterize familiar religious forms, are supplanted by the establishment of a number of subtle ethical dimensions—presented in the form of "on the other hands" and "yes, buts." Now, it is clearly this very quality of the Buddha's thought, at once rendering its precepts philosophically valuable and psychologically sound, which arouses the admiration of Westerners.
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> In this brief passage we may well feel that the essential key to Buddha's outlook stands revealed: To speak of those whose trouble arises from failing to "discern evil" where there is evil—this is also the talk of church and temple. To speak of those whose trouble arises

> from "discerning evil" *where there is no evil,* who feel shame where there should be no shame—this is the language of psychotherapy. Clinicians of our time are still encountering warped psyches influenced by distorted conceptions of sin; Buddha has his own backlog of priestly distortion to face, and his "point, counterpoint" method of instruction, in perfect balance itself, encouraged balance in those who listened. "Evil" is not to be feared, in other words, but *understood,* which can in turn only be accomplished by penetrating beyond traditional categories of Right and Wrong.

Strongly present in all Plato's writings is the demand for self-discipline. When Socrates stands ready to drink the hemlock, rather than seek refuge in another city, he is proving as no dialectic can that a self-disciplined man would rather die, upholding his principles, than live by deserting them. The disciplines undertaken by Socrates and by Plato are not defined as are the specific recommendations of Patanjali in his Yoga Aphorisms, but the implications are as compelling. As Mr. Richmond puts it in another passage:

> Just as no aspirant for honours in the Olympic Games would dream of entering the arena without undergoing the severest training, so does one's performance in the game of life depend upon a moral discipline. No one likes having his desires thwarted, but if he is ever to discriminate between true and false desires—that is, if his sense of values is to be all that it should be—he must be strong to resist the impulse of the moment. Inevitably, this involves the voluntary surrender of a measure of immediate personal freedom, but only with the object of subsequently regaining freedom at a higher level.

Every man needs the assurance that he will some day be able to serve his own convictions with the same indomitable will as that of Socrates. Socrates needed to prove nothing to himself, but to prove to others that moral integrity not only can be, but is, more important than life itself. As Mr. Richmond says:

> To the modern mind, acutely aware of tension and division, any promise of victory for the inner-self is bound to be appealing. The spectacle of a man so completely at one with himself, so confidently in control at all points as Socrates was, strikes us as extraordinary: his sheer consistency and serenity of mind cannot but awaken our envy. . . .
>
> Without his cup of hemlock, Socrates would have been just another philosopher; but for the Cross, Jesus might have been no more than one of the prophets. If, like radio-active substances, the emanation of their influence continues to be a living force in the world, it is because they gladly accepted the one and only way of demonstrating

the existence of that transcendental order by which they had shaped their lives. It was not enough that Socrates had lived his philosophy; in order to set seal upon it he *needed* the splendid opportunity presented to him by the verdict of the *Dikasts.* Christ's silence before Pilate finds its perfect precedent in Socrates' refusal to suggest an alternative penalty. There at last was a "proof" which the world could not fail to respect, one "truth" which could never be denied. If, by thinking he had failed to add a cubit to man's stature, by this action he might at least succeed; and if he had done no more than convince one or two of their spiritual needs maybe this witnessing would persuade the many. All the complexities with which he had grappled reduced themselves to simplicity in his final self-offering.

THE INSTRUCTION OF HEROISM

Times of heroism are generally times of terror, but the day never shines, in which this element may not work. The circumstances of man, we say, are historically somewhat better in this country, and at this hour, than perhaps ever before. More freedom exists for culture. It will not now run against an axe, at the first step out of the beaten track of opinion. But whoso is heroic, will always find crises to try his edge. Human virtue demands her champions and martyrs, and the trial of persecution always proceeds.

I see not any road of perfect peace, which a man can walk but to take counsel of his own bosom. The unremitting retention of simple and high sentiments in obscure duties, is hardening the character to that temper which will work with honor, if need be, in the tumult, or on the scaffold. Whatever outrages have happened to men, may befall a man again: and very easily in a republic, if there appear any signs of a decay of religion. Coarse slander, fire, tar and feathers, and the gibbet, the youth may freely bring home to his mind, and with what sweetness of temper he can, and inquire how fast he can fix his sense of duty, braving such penalties, whenever it may please the next newspaper, and a sufficient number of his neighbors to pronounce his opinions incendiary.

—RALPH WALDO EMERSON

THE LOST IDEALISM

WERE it possible to have the advice of Perfected Men on the subject of world problems today, it is quite likely we would be told that the great tragedy of our age is the loss of true ideals. Lack of congeniality in the home, mediocrity in art, music and literature, the impotence of religion to touch men's minds and hearts —all trace back, we would probably be informed, to low or faulty idealism. And however novel and attractive the schemes invented by men to re-energize these respective fields of endeavor, they would be of little or no avail, so long as idealism is ignored.

Some individuals may be inclined to doubt this view, and to say that ideals possess no genuine power—that they are empty, ephemeral, unreal. Of what possible use, they ask, are "abstractions" toward the building of a better life? What have "visionaries" ever done to further technological progress, or to increase wealth, by which alone the standards of living are improved? Can ideals be used to purchase bread, to run motors, or to heal the ailments of the body? Present-day standards of progress, it is quite obvious, are based almost entirely upon the acquirement of material things. The place and potency of metaphysics, the potentialities of growth resident in powers and faculties beyond the material, are almost completely ignored. The rise of materialism thus always witnesses a decline of ideals.

An interesting and rewarding line of research for those who have the time and are disposed to pursue it, would be to trace the processes of birth, growth, and decay in civilizations. They would discover, beyond doubt, that the inception of every natural and worth-while expression was on the plane of *idea* first—and that it was pure, holy and divine. They would discover that family life, in the early days of our humanity, was considered to be a sacred undertaking, that music and art were transcendental and uplifting, and that religion, instead of separating man from man, as it does today, bound all things and beings on this Earth into a common Brotherhood of Souls. And they would discern, through the ages, the gradual degeneration—the transformation of knowledge into dogmatism, of faith into blind belief, and of love and respect for each other into fear, suspicion and distrust. They would thus see how it is that spiritual and manasic *ideals,* which are the basic patterns upon which all things are built, become neglected, grow dim, and are eventually lost.

The idea of God, for example, was never conceived by the ancients in terms of a *personal* Being. In the days of primitive mankind, God was rather the Infinite Potentiality—the Power resident in all life—by means of which creation or evolution took place. Study of archaic Cosmology reveals the fact that not a single system of thought, religious or otherwise, not even that of the Bible, puts forth the idea of *creation out of nothing.* They all held to a universal evolution, sometimes referred to as the doctrine of *emanations.* According to this view, both Spirit and Matter are eternal. The Universe was evolved out of its ideal plan, upheld through eternity in the unconsciousness of what the Vedantins called Parabrahm. And several European philosophers, reflecting "the innate, eternal and self-existing Ideas" of Plato, taught the same. In the words of H. P. Blavatsky:

> All the *Christian* Kabalists understood well the Eastern root idea: The active Power, the "Perpetual motion of the great Breath" only awakens (does not create) Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces, and thus causing it to become objective on the plane of Illusion. In other words, that dual motion transfers Kosmos from the plane of the Eternal Ideal into that of finite manifestation, or from the *Noumenal* to the *phenomenal* plane. Everything that *is, was,* and *will be,* eternally IS, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections. (*S.D.* I, 282.)

If it is true that the Universe, the Earth, and all things and beings upon it, were *created* by an Almighty God out of nothing, as students of the Bible are sometimes heard to say, this would mean that, before the creation, *nothing* had ever existed. It would imply that there was no Earth, nor Sun and Moon. It would mean that there was no Matter nor Substance, and, of course, no men, fowl, or creeping things. Why then, if such be the case, does Moses say, in the first chapter of *Genesis,* that each of these species was created "after his kind"?

> And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, *after their kind,* and every winged fowl *after his kind*: and God saw that it was good.
>
> And God said, Let the earth bring forth the living creature *after his kind,* cattle, and creeping thing, and beast of the earth *after his kind*: and it was so.

> And God made the beast of the earth *after his kind,* and cattle *after their kind,* and everything that creepeth upon the earth *after his kind*: and God saw that it was good.

The phrase "after his kind" has no meaning, obviously, unless there were pre-existing patterns, or ideal prototypes, *after* which, or upon the basis of which, these creatures were modeled. These patterns are the archetypal or formative ideas of the Neo-Platonists, as of Plato himself.

Have we questioned deeply enough why it is that an oak tree, and only an oak, grows from the acorn, why the apple seed always produces its kind, and why every living thing follows the pattern locked up in its seed? The prototypal forms of each of the kingdoms of Nature, and of the species within the kingdoms, exist on invisible planes, according to *The Secret Doctrine,* from the beginning to the end of a Manvantara. Except for these Ideal patterns, Nature could not bring forth the creatures, each "after his kind."

The Universe, therefore, according to this old doctrine of emanations, was never *created.* It is only *awakened* after a period of rest and non-manifestation. And these periods of the waking and sleeping of Kosmos, symbolized in Hindu Cosmogony by the Days and Nights of Brahma, are eternal in their coming and going. They are the prototypes actually of our earthly days and nights of twelve hours each. Truly, there is nothing *new* in the entire Universe, but only a re-birth, a re-awakening. Solomon evidently had this teaching in mind when he said:

> The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.
>
> Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. (Ecclesiastes 1: 9-10.)

The term "creation," as used in the Old Testament, is apparently a poor choice of words by those responsible for its translation—or else the ancients gave an entirely different meaning to the term from that given it today. To say the least, Hebraic philosophy did not hold to the idea that something was created *new,* which never existed before. Even man, according to this same scripture, came into being, as a form, on the model of a pre-existing *image.*

> And God said, Let us make man *in our image,* after our likeness: So God created man *in his own image,* in the image of God created he him; male and female created he them. (Genesis 1: 26-27.)

The *Heavenly Man,* spoken of by the Christian Kabalists, is the "image" toward which all men consciously, or unconsciously, aspire—ever reaching up to the *ideal* of his Divine Prototype. "But this divine Image, the copy of the sublime and holy upper Image (the Elohim) has now changed," according to H. P. Blavatsky, "into another similitude, owing to the development of men's sinful nature. It is only the upper divine Image (the Ego) which is the same; the lower (personality) has changed, and man, now fearing the wild beasts, has grown to bear on his face the similitude of many of them."

Everything that lives and breathes is fashioned after the image of some kind of a prototype—trees, flowers, insects, animals and men. Children grow up and mature, in character, thought and facial expression, on the model of the ideals they are given to entertain. Is it not time that sociologists and parents, especially those concerned with the rapidly-growing problem of juvenile delinquency, look into the nature and quality of the ideals presented to the youth of our day? What can be expected of children brought up and nurtured on the vain-glorious "heroisms" of war and killing? What sort of plants must inevitably grow from our idealized patterns of greed, lust and vanity? What else but terrorism can unfold out of a civilization whose heroes are thieves, mobsters and gang-captains? The influence and power of a Hero, on the lives and aspirations of the people, was well known to all ancient nations. Heroes, for this reason, were oftentimes raised to the rank of divinity.

A stream cannot rise higher than its source. Neither can a civilization rise superior to the *ideals* upon which it is fashioned. The eternal Theosophical Movement is pre-eminently practical, for it deals with conditions as they are. Yet, it is founded upon a principle rooted in the most noble *idealism*—the perfectability of man. At its head are those Great Compassionaters of the human race—the Mahatmas—who are at once the *facts* and the witnesses to the Great Ideal. The aim of the present Movement is to restore to mankind the *idealism* it has lost, and to portray, if possible, the glorious future that awaits the whole human family when it has succeeded in shaking off the shackles of materialism.

> The whole sweep, meaning, and possibility of evolution are contained in the word *Mahatma.*
> (Wm. Q. Judge)

YOUTH-COMPANIONS ASK— AND ANSWER

THE ULT has been criticized on the basis that it is an institution. It is said that although it does indeed present theosophical teachings which purportedly afford a basis for universal brotherhood, it has no far-reaching practical program for effecting this. Can some comments be made on this subject?

(*a*) A reading of *The Theosophical Movement* reveals how dangerous and misguiding such things as organizations, "programs for good," etc., *can* be. Ideas tending toward the realization of a "profounder conviction of Universal Brotherhood" are all creative. As such, they cannot be contained within any particular form, but rather, if being considered by groups, need the most "formless" form imaginable. Thus we have the Declaration of the United Lodge of Theosophists, which stresses such things as: "The policy of this Lodge is independent devotion to the cause of Theosophy"; "It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion"; "The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues." True, such statements as these do not rule out programs which appear to be getting more done in ways which may be concretely shown (more attendance, more readers of and subscribers to the magazine THEOSOPHY, etc.), but programs and organizations are static things, and creative material such as the philosophy of Theosophy cannot adequately be contained or disseminated when bound by the formulas of men's minds.

Yet this does seem to be a question asked by many students who feel that the truly wonderful philosophy seems to be going to waste; but a good look at what is actually being done in Theosophy, as well as in Lodges around the world—the starting of new ones, for example—makes one feel that man, although small in size, is quite a force. The magazine THEOSOPHY offers each month a section entitled On the Lookout, in which current information may be obtained concerning the dissemination of theosophical ideas throughout the world. This is available for study and use by every student as he sees fit, to be held as a reference point in his daily contacts with those who are not theosophically orientated. This section, if coupled with a study of H.P.B.'s

articles, seems a most constructive and fruitful way of *not* becoming "ingrown," and aids one to disseminate the fundamental principles of the philosophy of Theosophy and to exemplify those principles in practice. There are those members of ULT who, all on their own initiative, start little study groups which sometimes turn into small Lodges with earnest students in varying walks of life and with differing backgrounds. This sort of genuine program is actually the only spontaneous and natural way of getting others interested. These people move along, interesting others without fuss and without asking for "programs" to follow.

It seems necessary to remember that ULT is *not* essentially an organization. The Quakers accomplish much in the way of practical Brotherhood, and affect many; but their scope and aim are not quite those of the Lodge or of Theosophy. The Lodge is not trying to be something in itself, but rather to offer opportunities and syntheses nowhere else available. It is a work which is dedicated to offering the most to individuals willing to search for what they think is true.

It is also well to keep in mind that the Lodge does not pretend to be the only place which offers the idea of Universal Brotherhood. As Lookout observes, there are many organizations, groups, movements, and individuals throughout the world working on such a basis. The question of what is really "far-reaching" is interesting to consider, too; mere *numbers* seem hardly to qualify, since it always boils down to just a few members who are really in earnest. There have been, and continue to be, men of prominence whose worthwhile contributions are accepted and "utilized" by THEOSOPHY. It sounds rather trite to continue to say that the individual work is what matters, but in the final analysis, one cannot always be carried along by a group movement, even if the group be the best.

Then, too, there is the consideration of the cycles, of ups-and-downs in times. Some years spawn many worthwhile practical programs for the particular individuals involved. Other years and conditions offer less along this line, and the emphasis is elsewhere. Robert Hutchins, of the University of Chicago, reportedly expressed himself as saying that schools should be periodically burned and rebuilt. This idea expresses the thought that forms limit creativity and the horizons offered the imagination. Now is a time for forms to be broken, and ideas everywhere are trying to express themselves in any new way they can find. This is the thing of interest—not the problem of how we can make our

ideas far-reaching. Perhaps the conditions will alter, and more prominence for ULT will be appropriate. It seems to this student, however, that it is more important to concentrate on the disciplines of theosophical philosophy and freedom for connecting and synthesizing it with all life contacted.

If all one can see in regard to ULT is that it is an institution, and an ineffectual one at that, he has not really gotten hold of the reason for the existence of the Lodge. It is quite obvious, it seems, that if the Lodge were going to concern itself with being an "effective" *institution,* it would have many formal policies, rules, and programs. The definition of the word institution is: "A textbook; a system of elements or rules; An established practice, law, custom; an established society, corporation." The ULT is unincorporated, has as its declaration a most flexible "custom," if the word may be used, and just what sort of "rules" could one refer to? Thus it would seem most important to choose our defining terms extremely carefully, in order that the real purpose and meaning of ULT may be present in our minds. ULT is involved with the meeting of minds and intent, rather than with any particular vehicle or system used.

(*b*) A growing feeling of concern and responsibilty for the peoples of the world has been brought to intensity in this writer by the present world situation, partly as a result of the United States' policy on nuclear testing—that of heedlessly contaminating the world's soil and air without representative votes from the peoples involved. At this time, when organizational as well as individual efforts toward brotherhood are badly needed, the efficiency of U.L.T. in promoting it should be examined.

The Declaration of U.L.T. makes it clear that its intent is limited to two things—spreading Theosophical ideas in the belief that they tend to develop brotherliness in people, and fostering in its individual participants a growing conviction of Universal Brotherhood. To whatever degree these goals are realized, that much has U.L.T. contributed to the plus side in the world. It does not wish to take part in side issues as a group, partly, perhaps, because such activity is time-consuming and subtracts efforts needed for the essential work of promulgating the teachings. Also, if it became involved as a body in controversial activities such as opposing nuclear testing, it would force a decision on its members which they should make for themselves, and in addition might needlessly cause dissent. It is conceivable that another kind of organiza-

tional activity which would work toward practical brotherhood could circumvent the latter objection.

The most appropriate practical program which comes to mind is embodied by the American Friends Service Committee which is sponsored by the Quakers. The Quakers encourage their members to grow toward brotherliness in *action*.

However, the activities of the A.F.S.C. do not directly involve the Quaker religion, although they are considered an outgrowth of it. Partly because of the lack of sectional religious content, its members and supporters come from all religious and secular directions, drawn by a desire to be of service. The A.F.S.C. is generally recognized by the world as a force for good and wields a certain amount of influence in the nation. Its activities include the following: Work projects in this and other countries, maintenance of international centers and seminars where students and others from foreign countries meet with Americans; extension of material help to Indians on reservations and in cities where they are being rapidly integrated; clothing collection and redistribution in this and other countries. Of one kind of project concerning Quaker village work in rural India, an A.F.S.C. brochure says that in addition to teaching applied agricultural methods, "a clinic promotes interest in vegetable seeds along with vitamin pills and nutrition lectures. In one year this triple approach cut the proportion of severe nutritional diseases from one-third to one-sixth of the cases seen at the clinic. When new methods can be shown to work they can challenge tradition and apathy."

This work project involves acting like brothers as well as producing measurable benefits. It's likely no Theosophist would term the foregoing efforts as divisive or political. There are numerous constructive organizations already in existence with which students at the Lodge can ally themselves; if they do, it is thought to be a fine thing. U.L.T. cannot be all things to all people—for lack of workers and money if nothing else, it may accurately be said. It could be noted that if it was thought important to try an organized effort similar to the one outlined, the quantities might increase significantly because of enthusiasm and interested new people.

Many students of Theosophy would no doubt welcome the opportunity to personally contribute their services to the practical realization of Brotherhood, in or out of U.L.T.'s context.

THE LORDLY MOVER

Faith is a luminous star that leads the honest seeker into the mysteries of Nature. —PARACELSUS

TRUE faith has wonderful powers. This fact proves that we are spirits and not merely visible bodies. Faith accomplishes that which the body would accomplish if it had the power. Man is created with great powers, he is greater than heaven and greater than the earth. He possesses faith, and faith is a light more powerful and superior to natural light, and stronger than all creatures (nature spirits). All magic processes are based on faith.

By faith and imagination we may accomplish whatever we may desire. The power of faith overcomes all spirits of Nature (i.e., the lower elements) because it is a spiritual power, and spirit is higher than nature. Anything we may accomplish that surpasses nature is accomplished by faith, and by faith diseases may be cured. It stimulates and elevates the power of the spirit. A person who has strong faith feels as if he were lifted up and were living independent of the body. By the power of faith the Apostles and Patriarchs accomplished great things that were above the ordinary run of Nature, and the saints performed their miracles (natural feats produced by spiritual power) by the power of faith. Such miracles as were performed by them during their lifetime were performed by their own faith; other miracles that took place through their relics or near their tombs were caused by the power of faith of those who asked their help. All the wonders of Magic are performed by Imagination and Faith. But "faith without *Will* is like a windmill without wind—barren of results."

The invisible forces acting in the visible body are often very powerful, and may be guided by the imagination and propelled by the will. The influence of mind over body is so powerful that it has effected miracles in all ages. "How many unhoped for, sudden, and prodigious cures have been effected by the imagination," says Salverte. "Our medical books are filled with facts of this nature which would easily pass for miracles." The power of the imagination upon our physical condition, even after we arrive at maturity, is evinced in many familiar ways; and the intelligent physician does not hesitate to accord to it a curative or morbific potency greater than his pills and potions. It is a

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NOTE.—Collated from H.P.B., W.Q.J., Paracelsus.

question of temperament, imagination, self-cure. In thousands of instances, the doctor, the priest, or the relic has had the credit for healings that were solely and simply due to *the patient's unconscious will.* The woman with the bloody issue who pressed through the throng to touch the robes of Jesus, was told that her "faith" had made her whole.

Says Krishna: "The faith of each one, O son of Bharata, proceeds from the sattva quality; the embodied soul being *gifted with faith,* each man is of the same nature as that ideal on which his faith is fixed." The exercise of true magic does not require any ceremonies or conjurations, or the art of making circles and signs. It requires neither benedictions nor maledictions in words, neither verbal blessings nor curses. It only requires a strong faith in the omnipotent power of all good, that can accomplish everything if it acts through a human mind that is in harmony with it, and without which nothing useful can be accomplished. True magic power consists in true faith. But true faith rests in spiritual knowledge, and without that kind of knowledge there can be no faith. "If I *know* that divine wisdom can accomplish a certain thing through me, I have the true holy faith. But if I merely believe that a thing might be possible, or if I attempt to persuade myself that I believe in its possibility, such a belief is no knowledge, and confers no faith. No one can have a true faith in a thing which is not true, because such a 'faith' would be merely a belief or opinion based upon ignorance of the truth."

The Will, says Van Helmont, is the first of all powers. . . . The will is the property of all spiritual beings, and displays itself in them the more actively the more they are freed from matter. In ordinary life the will is not man's servant, but being then guided solely by desire it makes man a slave to his desires. It is an error to say of those who are known as strong-willed men, that their wills are wholly their servants, for they are so bound in desire that it, being strong, moves the will into action for consummation of wished for ends. The human will is all powerful, and the imagination is a most useful faculty with a dynamic force. When trained, the Constructor in the human workshop causes the imagination to evolve in the astral substance an actual image or form, which may be then used in the same way as an iron moulder uses a mould of sand for the molten iron. It is therefore the King faculty, inasmuch as the will cannot do its work if the imagination be at all weak or untrained.

Imagination is one of the plastic powers of the higher Soul, and is the memory of the preceding incarnations, which, however disfigured by the lower Manas, yet rests always on a ground of truth. Imagination, Pythagoras maintained to be the remembrance of precedent spiritual, mental and physical states, while *fancy* is the disorderly production of the material brain. Psychologists tell us that it is the plastic or creative power of the soul. If the soul of man is really an outcome of the essence of the Universal Soul, an infinitesimal fragment of this first creative principle, it must of necessity partake in degree of all the attributes of the demiurgic power. Thus Man is a microcosm, or a little world; he carries in him a fragment of the great *All,* in a chaotic state. The task of our half gods is to disentangle from it the share belonging to them by an incessant mental and material labor. They have their task to do, the perpetual invention of new products, of new moralities, and the proper arrangement of the crude and formless material furnished them by the Creator, who created them in His own image that they should create in their turn and so complete the work of the Creation.

"It is an immense labor which can be achieved only when the *whole* will becomes so perfect, that it will be like unto God Himself, and thus able to survive of itself. We are very far yet from that final moment, for we can say that everything is to be done, to be undone, and *outdone* as yet on our globe, institutions, machinery, and products. We live in this life in an ambient, intellectual centre, which entertains between human beings and things a necessary and perpetual solidarity. Every brain is a ganglion, a station of a universal neurological telegraphy in constant rapport with the central and other stations by vibration of thought. The spiritual sun shines for souls, as the material sun shines for bodies, for the universe is *double* and follows the law of couples. The ignorant operator interprets erroneously the divine dispatches, and often delivers them in a false and ridiculous manner. Thus study and true science alone can destroy the superstitions and nonsense spread by the ignorant interpreters placed at the *stations of teaching* among every people in this world. These blind interpreters of the *Verbum,* the WORD, have always tried to impose on their pupils the obligation to swear to everything without examination in *verba magistri. . . .*"

"You must," says Paracelsus, "seek your point of gravity in God, and put your trust into an honest, divine, sincere, pure and strong

faith, and cling to it with your whole heart, soul, sense, and thought—full of love and confidence. If you possess such a faith, God will not withhold His truth from you, but He will reveal His works to you credibly, visibly, and consolingly." We should put the fundament and cornerstone of our wisdom upon three principal points. First, Prayer, or a strong desire and aspiration for that which is good. It is necessary that we should seek and knock, and thereby ask the Omnipotent Power *within ourselves,* and remind it of its promises and keep it awake, and if we do this in the proper form and with a pure and sincere heart we shall receive that which we ask, and find that which we seek, and the doors of the Eternal that have been closed before us will be opened, and what was hidden before our sight will come to light. The next point is Faith: not a mere belief in something that may or may not come true, but a faith that is based upon knowledge, an unwavering confidence, a faith that may move mountains and throw them into the ocean, and to which everything is possible, as Christ has himself testified. The third point is Imagination. If this power is properly *kindled* in our soul, we will have no difficulty to make it harmonize with our faith.

Between faith on authority and faith on one's spiritual intuition, there is a very great difference. One is human credulity and superstition, the other human belief and intuition. "It is ignorance which leads to profanation. Men ridicule what they do not properly understand. The undercurrent of this world is set towards one goal; and inside of human credulity—call it human weakness if you please—is a power almost infinite, a holy faith capable of apprehending the supremest truths of all existence." Those who limit that "credulity" to human authoritative dogmas alone, will never fathom that power nor even perceive it in their natures. One has to have an *unshakable* faith in the Deity within, an unlimited belief in his own power to learn. Otherwise he is bound to fall into delusion and irresponsible mediumship.

In him who has faith there arises Energy, or perseverance in meditation, and, thus persevering, the memory of past subjects springs up. His mind becomes absorbed in Intentness, in consequence of the recollection of the subject, and he whose mind is absorbed in meditation arrives at a thorough discernment of the matter pondered upon. Imagination is a potent help in every event of our lives. Imagination acts on faith, and both are the draughtsmen who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks of obstacles and

opposition with which the path of life is strewn. Says Paracelsus: "*Faith* must confirm the imagination, for faith establishes the *will*. . . . Determined will is the beginning of all magical operations. It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain."

If your imagination cannot make a picture of the spot and force, you can never—except by accident—cause the forces to flow there. Hence the initial step is to cultivate the interior image-making power. As each being is *sui generis,* with his own methods interiorly peculiar to him and no other, one should not look for hard and fast rules for all, but go to work upon himself, find *himself* out—of whom he is most ignorant—and proceed upon the lines thus indicated. All methods should be tried, and one's own processes of thought and feeling carefully observed. Without such inspection, rules and discussions are useless; by it—if truly pursued—*anything can be discovered.*

"The phenomenon [of magnetization] is as old as the world. . . . The priests of India and China practised it before the Egyptians and Greeks. The savages and the Esquimaux know it well. It is the phenomenon of Faith, sole source of every prodigy," and it will be done to you according to *your faith.* The one who enunciated this profound doctrine was verily the incarnated word of Truth; he neither deceived himself, nor wanted to deceive others; he expounded an axiom which we now repeat, without much hope of seeing it accepted. In the words of Paracelsus, "A physician must be a *Philosopher;* that is to say, he must dare to use his own reason and not cling to antiquated opinions and book-authorities. He must above all be in possession of that faculty which is called Intuition, and which cannot be acquired by blindly following the footsteps of another. He must be able to see his own way. There are natural philosophers and there are artificial philosophers. The former have a knowledge of their own, the latter have borrowed knowledge from their books. If you wish to be a true physician you must be able to do your own thinking, and not merely employ the thoughts of others. What others may teach you may be good enough to assist you in your search for knowledge, but you should be able to think for yourself and not cling to the coat-tail of any authority, no matter how big sounding the title of the latter may be."

Fear often kills; and grief has such a power over the subtile fluids of the body as not only to derange the internal organs but even to turn the hair white. Such fluids are the currents and "breaths" which carry

on the chemical action in the animal body. *Healing,* to deserve the name, requires either faith in the patient, or robust health united with a strong will, in the operator. *With expectancy supplemented by faith, one can cure himself of almost any morbific ailments.* The human will and imagination have power thus to act on the universal agent. But if the patient has no faith, what then? If he is physically negative and receptive, and the healer strong, healthy, positive, determined, the disease may be extirpated by the imperative will of the operator, which, consciously or unconsciously, draws to and reinforces itself with the universal spirit of nature, and restores the disturbed equilibrium of the patient's aura. He may employ as an auxiliary, a crucifix—as Gassner did, or impose the hands and "will," like the French Zouave Jacob, like our celebrated American, Newton, the healer of many thousands of sufferers, and like many others. Or like Jesus and some apostles he may cure by the word of command. The process in each case is the same.

In all these instances the cure is radical and real and without secondary ill-effects. But when one who is himself physically diseased, attempts healing, he not only fails of that, but often imparts his illness to his patient, and robs him of what strength he may have. The old sages, and Paracelsus also, removed disease by applying a healthy organism to the afflicted part, and in the works of the above-said fire-philosopher their theory is boldly and categorically set forth. If a diseased person—medium or not—attempts to heal, his force may be sufficiently robust to displace the disease, to disturb it in its present place, and cause it to shift to another, where shortly it will reappear; the patient meanwhile thinking himself cured.

But what if the healer be *morally* diseased? The consequences may be infinitely more mischievous. For it is easier to cure a bodily disease than cleanse a constitution infected with moral turpitude. If the gift of prophecy, as well as hysteria and convulsions, can be imparted by "infection" why not every vice? The healer, in such case, conveys to his patient, who is now his victim, the moral poison that infects his own mind and heart. *His magnetic touch is defilement; his glance, profanation.* Against this insidious taint there is no protection for the passively receptive subject. The healer holds him under his power, spell-bound and powerless, as the serpent holds a poor weak bird. The evil that one such "healing medium" can effect is incalculably great, and such healers there are by the hundred.

THE THEOSOPHICAL MYSTIC

WHAT are the marks by which to know the "mystic"? By what special endowments is he to be recognized and distinguished from the rest? There is but one sure criterion perhaps. The mystic will be found to seek after mystic things. He is to be known as wise or foolish in *what* he seeks.

The "theosophical mystic," however, is the one who sticks to the Theosophical Movement. He is the one who tries to do what he can to help it along. This mystic has a deeper, more fundamental conception of "what it is all about." Perhaps he carries with him a lingering feeling of having spent many ages during the past in work for Theosophy and the Theosophical Movement. He may feel himself bound by subtle cords that he would not strain to sever, for there is a sacredness attached to the very fibres.

Long may he have worked. Sometimes, in other lives perhaps, close bodily to a Teacher; other times far from a Teacher's presence in span of distance. Sometimes with clarity of view, other times in halting measure; but in all times with reminiscence urging to seek, to find again, to go on with the work. Long and difficult could have been the pilgrimages. Little "progress" after ages of such effort may be apparent now, today. Lowly, even, may be the circumstances, the surroundings. Demeanor and "personality" may show an absence of "talents." His habits of life—are they indeed quite normal? Is he studious, as were those of the mystic nature? Does even "Theosophy" come "easy" to him?

Does character show forth in one's talents? Then the humbly possessed can not belong to the order of mystics? The mind of the mystic is not naturally receptive of many diverse things which would attract toward certain points. He may not act in accord with the codes of the day, nor in fact be well aware of them. Nor may he be in agreement with the opinions of brother mystics. The clamor of the world of things, old, new, and to come, does not quickly divert his mind from contemplation of the real. He has his habits, his faults; he may be "psychic." That which characterizes the mystic is a type of mental devotion pursued almost automatically.

"Never to an evil place goeth one who doeth good." It is doubtful if the genuine mystic, whatever his bent, ever becomes the prodigal son eating husks with the swine; certainly not for long. Let him not

be placed in a category. He is of all races and all times. He is only a human being. In one life he may remember dimly, in another more fully. But *memory* he has always. In his consciousness may be a sound, a "ringing in the ears" from long-gone ages which is a continuous something—not a voice, not a melody either—but something which echoes along the corridors of lifetimes. Perhaps in this life he searched far and long before the Karmic threads uniting him to the Movement once more revealed themselves.

Does he recognize some of the pilgrim companions from the past whom inevitably he must more than once have met? Does he know them for old friends? Is he a stranger in this incarnation, or able to make himself "fit"? Does his culture belong to the past or the present? Is he in daily life a good mechanic, an able instructor in his trade? Can he conform, or does he remain a rebel? In much the theosophical mystic will conform, modifying deportment, speech, and the like, to meet the needs. But there can be a world of distinction between conformity and compromise. There is a certain line which the true mystic may not pass lest he violate a charge imposed by his own inner monitor. Such classic exemplars were those known as Bruno and Socrates.

There are some things which the theosophical mystic understands without reasoning, by his own intuitive knowledge. Among them are the "doctrines" of Karma and Reincarnation. These are to him the first laws of Nature, the most evident of all self-evident truths; without them he can conceive no real understanding of, or purpose in, life. And he conceives of no ultimate impossibilities in life.

THOUGHT BEYOND THE FOREGROUND

Men want not only to share and enjoy the world but to understand what is involved in sharing and enjoying. The more problems they can solve the more they will tackle—going from those which are pressing to others that challenge the imagination only human beings have. Jumping ahead to more and more remote problems, they come to what it means to be thinking beyond the immediate need of thinking. This is philosophy: the reach of thought beyond the foreground of life situations, in the effort to understand all time and existence, and that effort itself.

—MAX SCHOEN

THE SOUL OF THINGS

WHO is so dull as not to sense, at least in some degree, that there is "more" to things and beings than just what we see, or even think we know? There are countless experiences in life tending to enforce this simple perception. Yet we belie this whenever we attempt to pass judgment on another, or as we close our minds and hearts to any of the divine possibilities of soul. If we *really* knew that the Soul evolves only by self-induced and self-devised efforts, we could never be found among those endeavoring to force their ways or ideas upon others, or attempting to make others do or be as we think they should do or be. In view of the Law, what merit could there be for them, even if they were to follow our command? None at all. And the motive for enforcement, however supposedly good, could only be harmful in effect. Often this is learned through bitter experience. All totalitarianisms, all dictatorships spring from failure to see or recognize the soul of things.

In describing *The Secret Doctrine* as "the accumulated Wisdom of the Ages," the significant observation is made by H. P. Blavatsky that "the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded in a few pages of geometrical signs and glyphs." To this is added: "The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form."

By what way have They come to such vision? May it not be by the ethical implications of such propositions and their practice in daily life?

The same problems of human life which exist everywhere are carried by students of Theosophy into the ranks of Theosophical work. Hence Robert Crosbie once said:

> We have to recognize that each sincere student is trying, and that each has his own way by which he comes. Our way is essentially our way, and his is his, and equally right and important. (*The Friendly Philosopher,* p. 11.)

Long ago Buddha taught that the law of love must reign supreme before the Kalpa's end. The truth of that teaching has not grown less with time. We may not always see immediate effects from practical

applications of this law, but they have a way of silently working their ultimate seeming miracle of transformation from within. The practice is one that gives soul-satisfaction. And nothing worth-while is accomplished without it. Cannot this be a stimulus to virtue? Could anything worth while be known without it?

Sooner or later we are obliged to learn that the way to peace, and even to health and happiness, is marked by self-conquest. This is a great problem, and may be accompanied by many failures before success is attained. Paradoxically, the burden is lightened only when the motive is *not* for self alone. What we may *be,* as well as do, for others is a great deciding factor. Wars are a consequence of failure to win the war within. In one way or another sickness and disease have the same origin. No human problem is soluble until it is resolved within one's self. Theosophy is for the very purpose of aiding this endeavor. How? By showing its relationship to all else. By revealing the underlying principles. By expanding and deepening the consciousness comprehending the lesser in the greater.

We do not have to look for difficult situations in which to place ourselves in order to stir up Karma for more rapid learning. If we strive to be and do the very best we can we will find Karma precipitating itself promptly. Hence, as Mr. Judge once said: "It is not that you must rush madly or boldly out *to do, to do.* Do what you find to do. Desire ardently to do it." This will bring steady achievement—first in little things, and then in bigger ones. But to what avail, unless somehow or in some way for the sake of the Soul?

AN IMMATERIAL WORLD

The Balinese imagine all nature to be peopled by gods and demons; the mightiest reside on the high mountains, but the rivers, wells and trees have their protecting spirits as well; if no deity dwells in them, then there are sure to be demons, with whom man has to keep on good terms by bringing them frequent offerings. When the palm trees are silhouetted against the darkening twilight sky, the Balinese feel certain that behind the material world exists another, immaterial world. To their eyes all nature is permeated by a magic ether, which in favorable circumstances is at rest.

—MAX BAJETTO

ON THE LOOKOUT

Philosophies of India

Heinrich Zimmer's *Philosophies of India* is now accessible to the theosophical student by way of an excellently printed paper back edition of this 687-page volume. Prior to his death in 1943, Dr. Zimmer had been regarded by many as the greatest living authority on Indian philosophy, and had taught at Heidelberg, Oxford and Columbia. It is likely that Joseph Campbell, author of *The Hero With a Thousand Faces,* derived some early inspiration from Dr. Zimmer's work, for students will recognize a similarity of approach—one which binds Mr. Campbell, at least, to unspoken association with the interests of the Theosophical Movement.

Dr. Zimmer's work is less a matter of scholarship than of genuine inspiration, although his research has obviously been ample. His theme is not simply that Indian philosophy contains many elements we badly need in the West, for he remarks that "we cannot take over the Indian solutions." On the contrary: "We must enter the new period our own way and solve its questions for ourselves, because though truth, the radiance of reality, is universally one and the same, it is mirrored variously according to mediums in which it is reflected. Truth appears differently in different lands and ages according to the living materials out of which its symbols are hewn."

Transformation, Not Information

The genuine Indian philosopher, Zimmer affirms, is constantly seeking his own rebirth by way of a transformation of doctrines, theories and concepts previously held. His effort is directed towards the penetration of the invisible world, so that for him metaphysics is neither vague nor shadowy, but simply a necessary guide to self-discovery:

> The chief aim of Indian thought is to unveil and integrate into consciousness what has been thus resisted and hidden by the forces of life—not to explore and describe the visible world. The supreme and characteristic achievement of the Brahman mind (and this has been decisive, not only for the course of Indian philosophy, but also for the history of Indian civilization) was its discovery of the Self (*atman*) as an independent, imperishable entity, underlying the conscious personality and bodily frame. Everything that we normally

know and express about ourselves belongs to the sphere of change, the sphere of time and space, but this Self (*atman*) is forever changeless, beyond time, beyond space and the veiling net of causality, beyond measure, beyond the dominion of the eye. The effort of Indian philosophy has been, for millenniums, to know this adamantine Self and make the knowledge effective in human life. And this enduring concern is what has been responsible for the supreme morning calm that pervades the terrible histories of the Oriental world—histories no less tremendous, no less horrifying, than our own. Through the vicissitudes of physical change a spiritual footing is maintained in the peaceful-blissful ground of Atman, eternal, timeless, and imperishable Being.

PATANJALI AND THE "GITA"

Theosophical students will be especially interested in Dr. Zimmer's evaluation of the *Bhagavad-Gita*:

In the *Bhagavad-Gita* the old Brahmanical way of the Vedic "path of sacrifice" (*karma-marga*) is left far behind. The routines for gaining access to the Holy Power by virtue of the magic of elaborate sacrificial rites and offerings are definitely and explicitly discredited in favor of the purely mental and psychic ritualism of the "path of knowledge" (*jnana-marga*). And the redeeming strength of this knowledge is praised in the highest terms. The ritual of sacrifice that consists in knowledge is superior to the sacrifice made of material offerings; for all activity (as displayed in the elaborate rituals of traditional sacrifice) attains its consummation in knowledge. Even if thou art the most sinful of all sinners, yet by the raft of knowledge alone, thou shalt go across all wickedness. Just as a fire, come to full blaze, reduces the fuel to ashes, so does the fire of knowledge reduce all kinds of karma to ashes. For there exists here (in this world) nothing so purifying as knowledge. When, in good time, one attains to perfection in yoga, one discovers that knowledge oneself, in one's Self.

THE MANY-LAYERED MEANING

This comes very close to the formula of the Yoga-sutras of Patanjali. The master stroke of the *Bhagavad-Gita,* as we have said, consists in its juxtaposition and co-ordination of *all* the basic disciplines of the complex religious inheritance of India. The Sankhya, a Brahmanized form of the old pre-Aryan dualism of life and matter, was, in essence, something very different from the all-affirming monism of the Vedic tradition, and yet the latter, as matured and introverted by the contemplative sages of the period of the Upanishads, was also a way of jnana. Hence the two could be brought together; and in the *Bhagavad-Gita* the union is achieved—the Sankhya idea of the plural-

ism of the life-monads being accepted as a preliminary view, representing the standpoint of the manifested world. But the theism of the Vedas also remains—as a convenient support for the mind during the earlier stages of its difficult progress toward detachment.

The Way of the Bodhisattva

Under this heading, Dr. Zimmer explores the dynamism of the Bodhisattvic ideal—truly represented, by implication, in the *Gita,* but also finding expression in the vast scope of Indian thought. This is the doctrine of "action as opposed to inaction," and it is also an explanation of the original intention of the caste system:

> Executing a symbolical gesture, actually living through, to the very limit, a particular role, one comes to realize the truth inherent in the role. Suffering its consequences, one fathoms and exhausts its contents. Knowledge is to be attained, in other words, not through inaction (as in the Jaina and the classic Yoga disciplines) but through a bold and advertent living of life.
>
> This is an idea radically different in its implications from that of the penitential groves, and yet completely consistent with the ancient Indian concept of karma. One attracts the bright karmic substance that cleans away and replaces tamas by sacrificing oneself wholeheartedly, in a spirit of humility and self-effacement, performing virtuous deeds while suppressing relentlessly every impulse to self-aggrandizement and display. The Buddha-in-the-making gradually imbues himself with karmic luminosity by cultivating in action the "highest virtues or perfections" (*paramitas*), until there is finally no space left within him for any darker, inauspicious karmic force.

Buddha's "Other Shore"

Continuing, Dr. Zimmer employs a phrase used by Gautama in the *Dhammapada*:

> People who cling to their ego favor instinctively the deceits of the phenomenal illusion, and so bind themselves the more, with every act, to the passionate forces of the life-instinct that clings only to itself; but the candidate for the Wisdom of the Other Shore behaves consistently as though he had already left behind the delusion of the world display. In every act of his daily living he makes a decision in favor of the self-transcending alternative, until at last, as a consequence of infinitely numerous deed-experiences of this kind, he does actually transcend the delusions of his phenomenal psychology; thenceforward he behaves instinctively as though his ego, with its false impressions, did not exist. This transmutation is the very sense and essence of the Wisdom of the Other Shore.
>
> Actual acts, meanwhile, are the only things that can set us free. Virtuous, egoless acts release the mind, in the end, from the bondage

of its ingrained, normal human attitudes and propensities, which are based on not knowing better. But such egoless, apparently dangerous acts require a faith in the as yet unknown, a humble courage, and a generous willingness to take a blind jump into the dark. Then, as a reward, they open to us a new outlook, A magical change of scenery is produced —a new order of values emerges. Because it is a fact: one is transformed by one's deeds, either for better or for worse: ignorance and knowledge are but the intellectual aspects of the changes wrought upon us by our manner of life.

Religious and Philosophical Symbolism

Some sixty-three years ago the Count Goblet d'Alviella, a Belgian member of the Royal Academy and a Freemason, wrote a book entitled *The Migration of Symbols.* The book has been in demand ever since, and may have played its part in deepening the insights of such contemporaries as Joseph Campbell and Erich Fromm. Reissued by University Books, New York, *The Migration of Symbols* contains much of interest to the Theosophical student, and it is the publisher's opinion that "no one has ever surpassed Count Eugene Goblet d'Alviella in explaining what a symbol is, how it has served a culture, how it has changed, developed or decayed, how in one instance it may well have appeared independently in several places, and how far more often it was carried from place to place from an original beginning. All this d'Alviella describes with rich examples and the greatest good sense, so that seldom have any of his hypotheses and interpretations been vitiated later by the simple gathering of facts."

A Universal Language

D'Alviella's concluding chapter illustrates the perspective of the author as he turned from Asia to Greece and to Christianity. He writes:

> It is certain that each religion preserves, in its rites and symbols, survivals of the whole series of former religions. And no complaint need be made of this. It is not the vessel that is important, but the wine which we pour into it; not the form, but the ideas which animate and transcend that form.
>
> When the Christians and the Buddhists concentrated on the image of their respective Masters the principal attributes of the sun—beginning with that halo of glory whose prototype dates back to the Aureoles carved upon the Chaldaean monuments—did they mean to do homage to the orb of day? In reality, they only claimed to refer to the venerated physiognomy of their founder the symbol which has not only formed from time immemorial the most radiant expression of celestial

glory, but which also characterized, in an especial manner, the highest personification of the Divinity in contemporary creeds.

Symbolism versus Dogma

Symbolism may combine with the most mystical tendencies, but, like mysticism itself, it is a powerful ally of the religious sentiment against the immobility of dogma, and the tyranny of the written word. When the mind opens itself to the conception of abstract or invisible gods, it may preserve its veneration for its ancient *fetiches,* but under the condition of looking upon them henceforth as but representative signs of the divinities.

Such is the evolution observable in the midst of all the ancient worships, and which still continues, often unconsciously, in many a contemporary religion. It implies, as a last conclusion, the belief in the equivalence of symbols, that is to say, the conviction that symbolic representations are all inadequate, inasmuch as they attempt to explain the inexplicable, but that they are all justifiable, inasmuch as they aim at bringing us closer to the Supreme Reality; and, moreover, that they are all beneficial in so far as they contribute to awaken ideas of the Good and of the Beautiful. In this respect the functions of symbolism cannot but increase; for, in religion, as in art and literature, it corresponds with a necessity of the human mind, which, very fortunately for our aesthetic development, has never been able to content itself with pure abstractions, nor remain at the surface of things. Here, indeed, is the secret of the impulse which increasingly moves the new generations to break with the commonplace conventions of super-annuated traditions, as also with the superficial platitudes of a false realism.

An Ancient Psychology

Another book which offers points for comparison, correlation, and differentiation is *Jaina Psychology,* by Dr. Mohan Lal Mehta (printed by the W. Q. Judge Press, of Bangalore, India). In his preface, Dr. Mehta states:

Jaina thinkers have developed their psychological investigations on the foundations of the Doctrine of Karma. Since the whole of our life-structure is based on the working of karma, it is natural to seek the analysis and explanation of all our intellectual and motor activities through the assistance of karma. The Doctrine of Karma holds that every activity whether it be physical or mental produces, besides its perceptible consequence, also an imperceptible effect which is known as karma. In other words, every action generates certain potential energies which on passing a certain length of period change themselves into actual effects. This fact is not confined to the present life of a being. The effect may also appear in life after death. Moreover, it is the force of karmic particles that destines the state after death.

JAINA ACCOUNT OF KARMA

Dr. Mehta discusses the Doctrine of Karma in relation to determinism, chance, materialism, etc., then explains the basis of the Jaina philosophy:

> The Jaina holds that every individual soul possesses infinite apprehension, infinite comprehension, infinite bliss, and infinite power. All these characteristics belong by nature to every soul while it is in all perfection. The empirical souls are not perfect, therefore they are not free to enjoy perfect apprehension, complete comprehension, unrestricted bliss, and unlimited power. Why is it so? What restricts their faculty of apprehension, comprehension, etc.? The Jaina philosopher answers that the innate faculty of the soul is infected by something foreign. The foreign element that covers the perfection and purity of the soul is nothing but karma.

UNFAMILIAR EXPLANATION OF KARMA

> The Jaina meaning of karma is not "work or deed." According to the Jaina conception, karma is an aggregate of particles of very fine matter which is not perceptible to the senses. If the self be regarded to be pure and perfect by nature, why should it be subject to infection? If infection is possible, it must be infected for all time. The Jaina philosopher answers that this objection has no force. It is a matter of daily experience that though perfectly luminous and pure by nature, the light of the sun, etc., is very often obscured by a veil of dust, by fog, by a patch of cloud. The problem of the self is exactly like this. It is also obscured by comprehension-obscuring karma and the like. As regards the removal of the obscuration of the self, it is possible by the practice of the prescribed course of meditation etc., just as the obscuration of the sun etc., is removed by a blast of wind.

MATERIAL NATURE OF KARMA

The Jaina argument that karma is "material" in nature is thought-provoking. Briefly:

> It is only a material entity that can produce any pleasure or pain and not a non-material substance. Because karma produces pleasure, pain, etc., therefore, it is material in nature. It should also be noted that it is the soul which is the essential cause of all our experience; karma is only the instrumental cause. Unless karma is associated with the soul, it cannot produce any effect. Really speaking, the karmic matter not associated with the soul is no karma at all. . . .
>
> The entire cosmos is full of karmic matter. The soul which is infected by karmic matter from time immemorial goes on acquiring new matter while enjoying empirical status. Through the actions of body, mind, and speech karmic matter gets into the self. It is tied to

> the self according to the strength of passions, anger, pride, deceit, and greed. Thus, first of all there is an influx of karmic particles due to vibrations (*yoga*). At the same time there are certain other activities of consciousness, viz., passions, through which bondage takes place. In the state of bondage the self and karma are more intimate than milk and water. The particles of karma once entered into the self produce various types of effects.

Transmigration

Dr. Mehta mentions "only" one hundred and fifty-eight types of karma! Some of these we may wish to discuss at some future time. But for the present, let us skip to the Jaina account of transmigration:

> There is a belief that "once consciousness attains to human level there is no return. If evil reaches a stage beyond redemption there may be an utter dissolution of that entity; otherwise, though man may become a super-man, he will never be less than man." This conception is influenced by the Theory of Evolution. According to it, once a soul has reached the human stage in the evolutionary progress, it will not go back into lower forms in spite of the forces of karmas in action. The Jaina tradition has never entertained this notion of the Theosophists.

Jaina Conception

> The Jaina holds that the soul of a human being after death can go back to animals or vegetables. It may also go to heaven and live there for some time. Thus, he believes in the retrogression of the souls. He does not believe in the theory of growth and progress of the souls from lower to higher states of consciousness. It is not proper to maintain that "the rational minds in India do not believe in the retrogression of the human souls into animal forms. . . ." (*Life Beyond Death,* Swami Abhedananda.) There are many passages, just like those in the Jaina works, even in the writings of the Upanishads, that clearly refer to the retrogression of the human souls into animal forms. . . . The karma leading to the life of animals, vegetables, and the like is the consequence of deceiving others, practising fraud, speaking untruth, etc. The karma leading to human life is the result of simplicity of behaviour, humble character, kindness, compassion, and so on. . . .

Although this conception posits a sort of "poetic retribution," teachers of Theosophy affirm that rebirth of human souls in animal bodies is impossible, being beyond the pale erected by self-consciousness. Whether elements of the personality divested of spirit by the breaking of antaskarana in the case of "lost souls" may be connected with animal forms is another matter.

INQUIRY INTO LIFE

Dr. George W. Gray's article "The Organizer" (*Scientific American*, December, 1957) recapitulates the experiments in embryology which effectively settled the long-standing argument between "preformationists," who believed that "in the seed are enclosed all the parts of the body of the man that shall be formed," and the "epigenesists," who believed that "there was a gradual emergence of form from undifferentiated material." Quoting from the article:

> How are the unspecialized cells of the dividing egg organized into the specialized cells of a plant or animal? For 70 years biologists have been searching for the answer by experiments. . . . The mystery of the development of an organism emerges from its long isolation as a separate study and becomes an integral part of the many-sided inquiry into the nature of life itself.
>
> The cells are not a crowd but members of an organized community, each serving a special function according to a pre-established plan.

MYSTERY OF BEING

> How this organization is brought about is the central problem of biology. If man is ever to understand what life is, he must solve the mystery of how a living thing takes inanimate material and builds it into a germ cell, and how this one cell, after fertilization by merger with another cell, divides into two, and then each into two more, and so on through a succession of 40 to 50 cell generations until a human being is born. Everything that is now expressed in the 25 million million cells of the newborn baby was precisely blueprinted in the original germ cell. Not only the architect's plan, but the machinery for building according to the plan was carried in that seed of life not much bigger than the point of a pin.
>
> But how? By the operation of what laws is a single cell able to multiply into such different structures as skin cells, bone cells, muscle cells, blood cells, brain cells and all the rest—and at the same time marshal this wide diversity into a closely coordinated and smoothly working whole? . . .
>
> This much is sure: development is a business of *both* preformation and epigenesis. The blueprint of the individual is carried in the fertilized egg, but the pattern takes form, organ by organ, as it is called into being by the organizer and is shaped in detail by the genes.

ABILITY OF CELLS TO ORGANIZE

Dr. Gray describes a recent experiment by Paul A. Weiss, of the Rockefeller Institute, which gives "striking evidence of the capacity of cells to organize themselves":

From the embryo of a chicken he cut bits of skin tissue, of limb-bud cartilage and of tissue destined to become the coating of the eyeball. He treated all these with an enzyme which dissolves or loosens the "glue" holding the cells together, and so got a mixture of completely dissociated cells of three kinds of tissue. Yet in a tissue culture the cells reassembled themselves according to their kind, and the limb-bud cartilage proceeded to form bone, the eye cells to form eyeball coating and the skin cells to form feathers. "These experiments imply," said Weiss, "that a random assortment of cells which have never been part of any adult tissue can set up conditions—a 'field,' I call it—which will cause members of the cell group to move and grow in concert, following the pattern of a feather in one case, of an eye in another, and of a bone in still another."

What is the Organizer?

"Recently," says Dr. Gray, "Victor C. Twitty and M. C. Niu performed an experiment at Stanford University which demonstrated that the action of the primary organizer is mediated through some diffusible substance which it exudes . . . and Niu (now of the Rockefeller Institute for Medical Research) is now trying to isolate the active material." Indeed—

Embryologists are fairly sure that "the organizer" is not a single substance but a complex of agents and reactions. All that the organizer does, apparently, is to release capabilities already present in the cell but dormant. You cannot force a cell into an alien pattern. You can change the direction of development, but each cell has only a limited "repertory." Its repertory becomes more and more restricted as development proceeds, and this restriction of potentialities is the very essence of embryonic development.

The Electrical Architect

The foregoing recalls an article in Theosophy which comments on a paper by Dr. H. S. Burr, read at the meeting of the National Academy of Science, April, 1939. There, Dr. Burr concludes that "the simplest assumption with which to explain all the evidence so far gathered is that of the existence in the living organism of an electro-dynamic field." The comment on Dr. Burr's paper is worth quoting in full:

The astral body is truly an "electro-dynamic" field, as distinguished from that of the magnet, which is static. In using such an expression, Dr. Burr spoke more definitely than he knew, for the astral body does not, like the magnetic field, hold its atoms of physical matter in fixed positions. It is full of electrical streams which transfer the physical particles here and there, and guide the orientations of their purely

chemical affinities. It is also the vehicle of currents of efflux from the psycho-physical centers, which carry material into the channels of physical elimination. In order for the astral currents thus to control the molecules of the body, a mutual attraction must exist, and electrical attraction means polarity. Significantly, biologists recognize polarity as a fundamental property of living matter. (THEOSOPHY 29:360-61.)

BEHIND THE ELECTRICAL, THE SPIRITUAL ARCHITECT

Thus, while contemporary biologists seem to be justifying Madame Blavatsky's prediction that "Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great *physical* truths" (*S.D.* I, 261), it remains for Occultism to explain (*S.D.* I, 219) that the "Imperishable Jivas"—

> . . . are the field wherein lies concealed *in its privation* the germ *that will fall into generation.* That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. . . . This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology.

WISDOM FROM THE HIMALAYAS

Edward Conze's review of *Buddhist Himalaya,* by D. L. Snellgrove, appearing in the Manchester *Guardian* for Jan. 23, appears to be a very ingenuous expression of what H. P. Blavatsky was attempting to convey in *Isis Unveiled*: that there is a special wisdom associated with the Himalayas and the lamaseries there. Mr. Conze observes:

> Far from the noise and the heat of the cities and plains, the spiritual potential of India has for more than three thousand years been built up in the secluded valleys of the Himalayas. Even today, both Hindus and Buddhists continue to brood there on the mysteries of the universe, in the Ashramas of the Yogins and in the monasteries of the Tibetan monks. Nowhere else perhaps on this earth are the centres of the traditional wisdom of mankind as intact as they are in the Himalayas, and many a weary European, worn out by the strains of his surroundings, will look towards them as to his Shangri-la. Not that his respect for science, or anything that he has learned at school, will greatly help him to understand what those hermits are thinking and doing. Nothing could be more radically opposed to our habits of thought than the tradition to which they cling in spite of what the rest of the world is bent on.

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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